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TELUGU AW17

it is common both in the Telugu and Tamil districts to substitute a sheep for a man, and to fasten the iron hooks in the muscles of its back.

Alleged infanticide among Todas. I have been told that, among the Todas of the Nilgiri Hills, it was formerly the custom to place female children, whom it was not desired to rear, on the ground at the entrance of the mund, *i.e.* a group of huts, and drive buffaloes over them. If they survived this ordeal, they were allowed to live.

It is only fair to add that the Todas themselves deny that this custom ever existed. To quote Mr. Thurston again:[1]

"The practice of infanticide, as it prevailed among the Todas of the Nilgiris, is best summed up in the words of an aged Toda during an interview with Colonel Marshall (*A Phrenologist amongst the Todas*, 1873): 'I was a little boy when Mr. Sullivan (the first English pioneer of the Nilgiris) visited these mountains. In those days it was the custom to kill children, but the practice has long died out, and now one never hears of it. I don't know whether it was wrong or not to kill them, but we were very poor, and could not support our children. Now every one has a mantle (*putkŭli*), but formerly there was only one for the whole family. We did not kill them to please any god, but because it was our custom. The mother never nursed the child, and the parents did not kill it. Do you think we could kill it ourselves? Those tell lies who say we laid it before the open buffalo-pen so that it might be run over and killed by the animals. We never did such things, and it is all nonsense that we drowned it in buffalo's milk. Boys were never killed—only girls; not those who were sickly and deformed—that would be a sin; but, when we had one girl, or in some families two girls, those that followed were killed. An old woman (kelachi) used to take the child immediately it was born, and close its nostrils, ears and mouth with a cloth thus (here pantomimic action). It would shortly droop its head, and go to sleep. We then buried it in the ground. The kelachi got a present of four annas (4d.) for the deed.' The old man's remark about the cattle-pen refers to the Malagasy custom of placing a new-born child at the entrance of a cattle-pen, and then driving the cattle over it, to see whether they would trample on it or not."

Masulipatam. At Masulipatam, where ceremonies are performed very similar to those at Gudivada

[1] *Op. cit.*, p. 507.